PRAYERS
OF
Interceſſion
FOR THEIR
Uſe who Mourn in Secret,
FOR THE
Publick Calamities
OF THIS
NATION.

WITH
An Anniverſary Prayer for the 30th of January.

Very Neceſſary and Uſeful in Private Families, as well as in Congregations.
By *Jo.* Huit, D. D.

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Prayers of Interceſſion for their Uſe who Mourn in Secret for the Publick Calamities of this Nation.

A Preparatory Prayer.

O Lord, I find in that Book of thine which cannot deceive me; that the oftner thy Servant *Abraham* prayed to thee, the more he got ground upon thee, and came at laſt to that holy Confidence, as not only to pray to thee for himſelf; but to be importunate, and preſs thee in the behalf of others.

Lord, I confeſs my Caſe is different; for *Abraham* was the Father of the Faithful; but I am not worthy to be reckoned among his Children: He had the Honour to be called thy Friend; but my Sins have been ſuch, that (unleſs thy Mercy interveen) may make thee look upon me as thine Enemy. He prayed unto thee for a People, of whoſe Sins he was no Partaker; But my Addreſs is to thee, for them, in whoſe Iniquities I am involved, and have ſome way or other deeply contributed to the haſtning and bringing down thoſe terrible Judgments of thine, which now lye ſo heavy upon us! So that alas! I am unworthy to appear before thee, for my ſelf; and how ſhall I dare to ſupplicate thee for others.

O that there were a *Moſes*, to ſtand in the Gap to turn away thy wrathful Indignation from us! O that there were a *David!* a *Daniel!* or a *Jeremiah!* to pour out their Souls before thee: yet hear me, O my God; for though theſe holy Saints of thine have now no being upon Earth; yet their Prayers remain upon Record, for every Soul that mourns in ſecret to make uſe of.

O Holy and Bleſſed Spirit! kindle but the ſame fervency in my Heart (while I repeat their Words) as was in them, and I know I ſhall be heard.

King David's *Prayers for the Church and People.*

The Firſt Prayer.

O God! wherefore art thou abſent from us ſo long? or, why is thy Wrath ſo hot againſt the Sheep of thy Paſture?

O think upon thine Inheritance, whom thou haſt purchaſed, and redeemed of old!

Lift up thy Feet, that thou mayeſt utterly deſtroy every Enemy that hath done evil in thy Sanctuary.

For behold! they break down all the carved Work thereof with Axes and Hammers.

Yea, they have ſaid in their Hearts, let us make havock of them altogether: and thus have they deſigned to ruine all the Houſes of God in the Land.

But, O God! how long ſhall the Adverſary do this Diſhonour? How long ſhall the Enemy blaſpheme thy Name? for ever.

Ariſe, O God! maintain thine own Cauſe, remember how the fooliſh Man blaſphemeth thee daily.

But O deliver not the Soul of thy Turtle Dove into their hands; for the Preſumption of them that hate thee, encreaſeth more and more.

O God make ſpeed to ſave us.
O Lord make haſte to help us.

The

The Second Prayer.

O Lord God of Hosts, how long wilt thou be angry with thy People that prayeth?

How long wilt thou feed us with the Bread of Tears, and give us Plenteousness of Tears to drink?

O turn us again; thou God of Hosts! shew us the Light of thy Countenance, and we shall be whole.

Remember that thou diddest once plant a Vine among us, and when it had taken root, it filled the Land.

Our Hills were covered with the Shadow of it, and the Boughs were like the goodly Cedar Trees.

But now thou hast broken down her hedge, so that all they that go by, pluck off her Grapes.

The wild Bore of the Wood doth root it up; and the Beasts of the Field devour it.

Yet turn us again, O Lord God of Hosts, shew us the Light of thy Countenance, and we shall be whole.

For we will not go back from thee: O let us live, and we shall call upon thy Name.

O God make speed to save us.
O Lord make hast to help us.

The Third Prayer.

HOld not thy tongue, O God, keep not still silence, refrain not thy self, O God.

For lo thine Enemies make a murmuring; and they that hate thee, have lifted up their Head.

They have imagined craftily against thy People, and have taken counsel against thy sacred Ones.

Behold! they have cast their Heads together with one consent, and are confederate against thee.

They have said, come and let us root them out, that they may be no more a People, and that their Name may be no more in remembrance.

They come daily round about us like Water; and compass us together on every side.

But, O my God! make them like unto a Wheel; and as the stubble before the Wind.

Who

Who ſay, let us take unto our ſelves the Houſes of God in poſſeſſion.

O make their faces aſhamed! O Lord, that they may ſeek thy Name.

O God make ſpeed to ſave us.
O Lord make haſte to help us.

The Fourth Prayer.

O God thou haſt caſt us out, and ſcattered us abroad; thou haſt been diſpleaſed at us: O turn thee unto us again.

Thou haſt moved the Land, and divided it, O heal the Sores thereof; for it ſhaketh.

Thou haſt ſhewn thy People heavy things, and given us a drink of deadly Wine.

Thou haſt made us turn our backs upon our Enemies, ſo that they which hate us, ſpoil our goods.

Thou makeſt us to be rebuked of our Neighbours, to be laughed to ſcorn, and to be had in deriſion of them that are round about us.

But though all this be come upon us, yet do we not forget thee, nor behave our ſelves frowardly in thy Covenant.

Our Heart is not turned back; nor our ſteps gone out of thy way.

No not when thou haſt ſmitten us into the Place of Dragons; and covered us with the ſhadow of death.

Up Lord! why ſleepeſt thou? awake, and be not abſent from us for ever.

But, O! wherefore hideſt thou thy face? and forgetteſt our miſery and trouble.

For our Soul is brought low, even unto the duſt; and our belly cleaveth to the grave.

Ariſe, help us and deliver us for thy mercy ſake.

O God make ſpeed to ſave us.
O Lord make haſt to help us.

King

King David's *Tears.*

O My God why haſt thou forſaken thine anointed and art diſpleaſed with him?

For lo! thou haſt broken the Covenant of thy Servant, and caſt his Crown to the ground.

Thou haſt overthrown all his hedges, and broken down his ſtrong holds.

So that all they that go by ſpoil him; and he is become a Rebuke to his Neighbours.

For thou haſt ſet up the right hand of his Enemies, and made all his Adverſaries to rejoyce.

Thou haſt put out his Glory, and caſt his Throne down to the Ground.

The Days of his Youth haſt thou ſeaſoned with bitterneſs, and covered him with diſhonour.

But Lord, how long wilt thou hide thy ſelf for ever? And ſhall thy Wrath ſtill burn like Fire.

Remember, O Lord, the rebuke that thy Servant hath; and how he doth bear in his Boſom the rebukes of many People?

And let his Adverſaries be cloathed with ſhame: But upon his Head let his Crown flouriſh.

O help him againſt his Enemies! for Vain is the help of Man.

O God make ſpeed to ſave him.
O Lord make haſt to help him.

Jeremiah's *Lamentations Propletical of theſe times.*

HOW hath the Lord covered us with a Cloud in his Anger? And caſt down from Heaven unto the Earth, the beauty of our Iſrael; and remembered not his Foot-ſtool in the Day of his Wrath?

For lo! he hath bent his Bow as an Enemy; he hath ſwallowed us up, and hath not pitied; he hath made deſolate the Kingdom, and the Princes thereof.

He hath caſt off his Altars, and abhorred his Sanctuary; and hath given into the Hands of the Enemies, the Walls of his Pillars.

He

He hath cauſed our ſolemn Feaſts, and Sabbaths to be forgotten; and hath deſpiſed in his Indignation the King and the Prieſt.

For the Lord hath now accompliſhed his fury, he hath poured out his fierce anger; he hath kindled ſuch a fire in Sion, as hath devoured the Palaces thereof.

For the Sins of the Prophets, and the Iniquity of the Prieſts who have ſhed the Blood of the Juſt in the midſt of her.

For the Breath of our Noſtrils, the anointed of the Lord, hath been taken in their Pits; of whom we ſaid, under his ſhadow we ſhall live in Peace.

But we have tranſgreſſed, and have rebelled, and thou haſt not pardoned.

And therefore our Eyes have as yet failed us in our vain help: for in our watching we have watched for a Nation, that could not ſave us.

Behold, O Lord, and conſider to whom thou haſt done this?

O Lord, thou haſt ſeen his wrong; judge thou his Cauſe.

Thou haſt ſeen all their vengeance, and all their imaginations againſt him.

Thou haſt heard their Reproach, O Lord! and all their imaginations againſt him.

The Lips of thoſe that are riſen up againſt him, and their devices againſt him all the Day.

O God make ſpeed to ſave him.
O Lord make haſte to help him.

The Second Prayer,

REmember, O Lord, what is come upon us? conſider and behold our reproach.

For our Inheritance is turned unto Strangers; our Houſes to Aliens; our Necks are under Perſecution; we labour and have no reſt.

Our Fathers have ſinned, and are not; we have born our Iniquities.

The Servants rule over us; and there is none to deliver us out of their hands.

Our

Our Elders have ceaſed from the gate; and our young Men from their Muſick.

The Joy of our heart is ceaſed, our dance is turned into mourning.

For the Crown is fallen from our Head; and wo unto us that we have ſinned.

For this our Heart is faint, for theſe Things our eyes are dim.

But wherefore doeſt thou forget us for ever? and forſakeſt us ſo long time.

O turn thou us unto thee, O Lord, and we ſhall be turned; renew our Days as of old.

And do not utterly reject us; be not for ever wrath againſt us.

O God make ſpeed to ſave us.
O Lord make haſte to help us.

Daniel's *Prayer and Confeſſion, in the behalf of himſelf and his People.*

O Lord, the great and dreadful God! we have ſinned and done wickedly; and have rebelled, even by departing from thy Precepts, and from thy Judgments.

Neither have we hearkned to thy Servants the Prophets, which ſpake in thy name to our Kings, our Princes, and our Fathers, and all the People of this Land.

O Lord, Righteouſneſs belongs unto thee, but unto us Confuſion of face as at this day; unto all that are near and far off through all the Countries, whether thou haſt driven them, becauſe of the treſpaſs that they have treſpaſſed againſt thee.

For we have not obeyed the Voice of the Lord our God, and therefore the Curſe is poured out upon us.

Even ſuch a Curſe, as that under the whole Heaven hath not been done to us.

But now, O Lord our God, according to all thy Righteouſneſs; I beſeech thee, let thine anger, and thy fury be turned away from us.

Hear the Prayer of thy Servant, and cauſe thy face to ſhine upon thy Sanctuary, which is now deſolate.

O my God, encline thine ear, and hear, open thine eyes, and behold our Deſolation.

For I do not present these Supplications before thee for mine own Righteousnes, but for thy great Mercies.

O Lord hear, O Lord forgive, O Lord do, delay not, for thine own sake, O my God, and for thy Peoples sake that are called by thy Name.

O God make speed to save us.
O Lord make haste to help us.

Prayers for the KING.

The First Prayer.

LOrd, remember our distressed King and all his troubles. Let thy hand hold him fast, and thine arm strengthen him.

Let not the Enemy be able to do him violence, or the Son of Wickedness hurt him.

Let thy Truth and Mercy be ever with him, and in thy Name let his Throne be exalted.

O be thou his Father, his God, and his strong Salvation. And let him be as thy first born, and glorious among the Kings of the Earth.

O God make speed to save him.
O Lord make haste to help him.

The Second Prayer.

OMost Powerful Lord God, the only Disposer of all the Kings and Kingdoms on the Earth, who for the Punishment of the crying Sins of this Nation, hast extinguished our Glory, and cast the Throne down to the ground: Give us not over utterly to Ruin and Confusion, but bring back yet in thy good time the Heir of these Kingdoms, like the Sun with healing in his Wings, to repair the Breaches already made, and prevent the Desolations that threaten us.

And however thou hast been pleased to cast a Cloud upon him in the morning of his Days, yet leave him not in this Storm; forsake him not, thou that art the God of his Salvation, but look upon his Wrongs and have compassion on his Innocency and Suffering.

O let it never be in the Power of Man to bar him from the Throne, to which by his Birth thou hast designed him;

him; but guide him with those Councils, and prosper him with that Success, as may settle him in his Throne in Peace.

Or if the Guilt and Wickedness of his Oppossers shall still continue to hinder this, do it after thine own way, O God with thy mighty Hand and stretched out Arm, that they may both know and feel that Thou art the Protector of Kings, and the Refuge of them who have no other Trust but in Thee, grant this, O God, for the Glory of thy Name, and the Comfort of thy desolate Church and People, *Amen.*

The Third Prayer.

O Most Merciful God, the only Sanctuary of sad and distressed Souls, look down, I beseech thee upon thy Servant, who here with bended Knees and a wounded Spirit prostrate my self before thee; for wo unto us, we have lived to see the Crown fallen from our Heads, and the Glory departed from our *Israel*; even the anointed of the Lord driven to fly before wicked Men, and they who have divided his Inheritance, triumphing over him.

But thou, O Lord, how long shall bloody Designs and Rebellious Imaginations prosper? Shall not the Judge of the whole Earth do right? Or hast thou forgot to be gracious? and shut up thy tender Mercy in Displeasure?

O no, thou art the same God, who in the midst of Judgment remembreth Mercy; Thine Arm is not shortned, that thou canst not save; nor thine Ears heavy that thou canst not hear. Arise thou, O God, arise; let the World see that thou art the Father of the Fatherless, and Helper of them to right that suffer wrong. Shew it, O Lord, especially at this time in multiplying all thy Comforts on our distressed King. And as thou hast strangely and wonderfully delivered him from those, who so eagerly hunted after his Life, so let it appear to the World, that thou hast not done this to make him the more miserable, or to continue him in the condition of an Exile; but rather, that thou hast reserved him for faithfuller Hands and fairer Opportunities, and more prosperous Successes: And though this were not the time, nor this the means, by which thou hadst designed to restore the Kingdom to him; yet that thou hast not yet forsaken him, but that

he is ſtill in thy Care, ſtill under the Shadow of thy Wings, who alone art able to do more for him than we can pray for; and gloriouſly to bring him back again by ways we cannot think of. In the mean time, O Lord, whilſt thou thinkeſt fit to keep him under the ſharpneſs of this Diſcipline, teach him to kiſs the Hand that chaſtens him, and humbly to ſubmit his Earthly Crown to thy divine Will and Pleaſure; as knowing that thou canſt, either reſtore him that (when it ſeems good to thee) or give a Crown infinitely more glorious, which no Man can take from him.

Lord, he is more precious to thee, than he can be poſſibly to us; diſpoſe of him therefore, in the Multitude of thy Mercies; and let thy holy Spirit take ſo full Poſſeſſion of him and Guidance, that among all the Difficulties of his moſt perplexed Affairs, he may conſtantly continue his Duty towards thee, and live and dye thy faithful Servant in Jeſus Chriſt, *Amen.*

A *LITANY* of Interceſſion.

Preparatory Ejaculations to precede the LITANY.

O That thou wouldeſt hear me, O God! that thou wouldeſt ſo prepare my Heart, that thou mayeſt hear me!

That thou wouldeſt hear me yet once more, though I am but Duſt and Aſhes!

That thou wouldeſt hear me for all thoſe, whom by the bonds of Duty, of Charity or Affection, I am bound to pray for.

O Lord, hear my Prayers.
And let my Cry come unto thee.

The LITANY.

THat it may pleaſe thee, O God, to bleſs the whole Catholick Church of thy Son Chriſt; and as it hath been planted in his Death, and watered with his Blood; ſo it may be ſtill nouriſhed by his Sacraments, and

and governed by his Word; that the Uncharitableneſs of Men may not make the Rents and Diviſions of it wider, and that howſoever we may differ in the Superſtructions, the Foundation of Chriſtian Faith may never be caſt down.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee, to look compaſſionately on this perſecuted Part of thy Church, now driven from thy publick Altars, into Corners and ſecret Cloſets; that thy Protection may be over us, where-ever we ſhall be ſcattered, and a Remnant preſerved amongſt us, by whom thy Name may be glorified, and thy Sacraments adminiſtred, and the Souls of thy Servants kept up upright, in the midſt of a corrupting and of a corrupted Generation.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to be gracious to Him, who was once deſigned by thee to be the Nurſing Father of this thy Church; but for the Sins both of Prieſts and People, is now caſt out, as an unprofitable Branch; and that in thy due time, thou wouldſt deal with him according to the Innocency of his Perſon, and Juſtice of his Cauſe.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to comfort him in the ſadneſs of his Spirit, and guide him in the Perplexities of his Mind, and ſupport him in ſtreights and neceſſities of his Fortunes: To raiſe him Friends abroad, to convert or confound the Hearts of his Enemies at home; To do ſome mighty Thing for him, which I in particular know not how to pray for; and by the ſecret Windings and powerful workings of thy Providence, to make the Stone, which theſe fooliſh Builders have refuſed, the head ſtone of the corner.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to preſerve him with an unſpotted Soul, and an unſhaken Faith, and that no Splendor of any Earthly Crown may ſo dazzle him, as to make him forget either himſelf or thee; or to do any unworthy thing to loſe that Heavenly Crown, which thou haſt prepared for him, and nothing but his Sins is able to keep from him.

O hear me for thy Son Jeſus ſake. That

That it may please thee to shew mercy to the Queen, his Mother, the Dukes his Brethren in exile with him, and the rest of that scattered and oppressed Family; to guide them with thy Counsels, to defend them by thy Power, to provide for them in thy mercy; and to make them in their several ways Instruments of thy Glory, and our Happiness.

O hear me for thy Son Jesus sake.

That it may please thee to deal graciously with that Remnant of the Loyal Nobility, and all others of that ruined Side; who have chosen rather to suffer in thy Cause, than to participate with the Sins of a more successful Party.

O hear me for thy Son Jesus sake.

That it may please thee to spread the wings of thy Protection over all those, whom thou hast made near or dear unto me, to preserve them safe in Body and Soul, from the Snares of their Enemies, and the Iniquities of the times, that no Sin may lay waste their Consciences, nor Evil come near their Dwellings.

O hear me for thy Son Jesus sake.

That it may please thee to recompence all those whom thou hast raised to be Instruments of any good to me; such as have taken care of my Soul, and instructed me in the way to Heaven; such as have counselled me when I have gone astray; supplyed me in my wants, comforted me in my heaviness, and have had that high Charity for me, as to reprove me when I have sinned.

O hear me for thy Son Jesus sake.

That it may please thee to let the Day spring from on high shine upon all those that sit in Darkness, and in the shadow of Death; who either do not know thy Name; or knowing it are carried by strong Delusions into the ways of Error and false Perswasion.

O hear me for thy Son Jesus sake.

That it may please thee to confirm those, who as yet stand fast on the Foundations of thy holy Truth; that neither the Persecution of the Church, in which they were baptized; nor the Temptations of the Times, nor the Snares

Snares of cunning Men, who watch all advantages, may make them fall from their firſt Faith, and miſerably wander after their own Imaginations.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to comfort and raiſe up thoſe weak and dejected Spirits, which are ready to ſink under the burden of a troubled or affrighted Conſcience; that as thou haſt ſhewed them their Sins, and the Puniſhments due for them; ſo thou wouldeſt ſhew them their Saviour, and by directing them, to lay hold upon his Croſs; keep them from a final and everlaſting Shipwrack.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to hear the Groans and Cries of all that are afflicted, either outwardly or inwardly; in Body or Soul; eſpecially ſuch who being oppreſſed for Conſcience ſake, have no Place to fly unto, nor no Man careth for their Souls.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to liſten compaſſionately to the deep ſighing of the Priſoners, and by thy mighty Power, to deliver ſuch, who for obeying thee and a good Conſcience, are or ſhall be deſigned to Death or Ruin.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to ſoften the Hearts of all unrighteous Judges, who now have the Power over us; and to make them know with trembling, that there is a Judge higher than they.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to forgive all who more particularly are Enemies to me or mine; all that have any way traduced or ſlandered me; even to turn their hearts, and to extend thy Charity to them in all thoſe degrees of mercy, which I deſire may be ſhown to my own Soul.

O hear me for thy Son Jeſus ſake.

That it may pleaſe thee to hear all thoſe Servants of thine, who either have the Charity to pray for me, or deſire my Prayers for them; but above all, that it may

pleaſe

pleaſe thee to hear the Prayers of thy Son Jeſus Chriſt, who now ſits gloriouſly on thy right hand, to intercede both for me and them.

O hear me for thy Son Jeſus ſake.

O Lord, hear my Prayers, and let my Cry come unto thee.

O Lord, Pardon my Prayer, and let not my Sins, and my Unworthineſs interpoſe between thy Mercy-ſeat and me, Amen, Amen.

A Prayer for the Church.

ALmighty and Everlaſting God; who only workeſt great marvels, ſhew the Riches of thy Goodneſs to thy deſolate and perſecuted Church, that now ſits mourning in her own Duſt and Ruins; torn by Schiſm, and ſtripped and ſpoiled by Sacrilege. And thou, who after long Captivity didſt bring back thy People to rebuild their Temple, look upon us with the ſame Eyes of mercy. Reſtore us once again the publick Worſhip of thy Name, the reverent Adminiſtrations of thy Sacraments; raiſe up the former Government both in Church and State, that we may no longer be without King, without Prieſt, without God in the World; but may once more enter into thy Courts with Praiſe, and ſerve thee with that Reverence, that Unity and Order, as may be acceptable in thy Sight, through Jeſus Chriſt our Lord, *Amen.*

A Prayer for the Queen Mother, and the Royal Progeny.

ALmighty God, the Fountain of all Goodneſs, we humbly beſeech thee to be gracious to the Queen Mother, to comfort her in her ſad Afflictions, and to direct her Ways and Counſels, as may conduce to the ſetling of her Poſterity here in Peace; enlarge thy Bleſſings on all the Branches of the Royal Family: Thoſe that are driven to fly for Refuge into Foreign Parts, take them all into thy Care; cover them under thy Wings, and in thy due time make them ſo many Inſtruments of thy Glory, and our Happineſs, through Jeſus Chriſt our Lord, *Amen.*

A Prayer for the Afflicted.

O Lord God, Merciful and Gracious, the only Sanctuary and Refuge for those that are in Misery and Trouble; hear, I beseech thee, the Groans and Cries of all that are afflicted outwardly or inwardly; in Body or Mind; especially such, who suffer in a righteous Cause; whose Loyalty hath been more dear unto them than their Fortunes; and a good Conscience more than their Lives.

Consider them, O God, in their several Extremities, whether at home or abroad, comfort them in their Distresses, supply them in their Wants: Let the sorrowful sighing of all that are oppressed come before thee, and by the greatness of thy Power, preserve thou those that are appointed to dye.

Convert and soften the hard Hearts of their implacable Enemies, and assuage their thirst of Blood, which still cries more and more; or if thou otherwise hast decreed to bring any more of us thro' the red Sea, into the Land of Promise, prepare us for this Passage, and guide us by thy Blessed Spirit, thro' the Shadows of Death, continue our Christian Courage and Constancy to the utmost; strengthen our Faith, confirm our Hope, and let our Charity overflow even to the forgiving of them, by whose unjust Sentence we perish; that so dying in thy Peace, we may enter into the Joys prepared for us, thro' the Mediation of our Saviour, who hath gone the same way before us, even Jesus Christ the Righteous, *Amen.*

Psalm 10. *Verse* 1.

Why standest thou so far off, O Lord; and hidest thy Face in the needful Time of Trouble?

Psalm 8. *Verse* 1, 2, 3.

Lord, how are they increased that trouble us, many are they that rise up against us, many there be that say of our Souls, there is no Help for them in their God.

But thou, O Lord, art our Defender, thou art our Worship, and the Lifter up of our Head.

Jeremiah 10. *Verse* 24.

Correct us, O Lord, and yet in thy Judgment, not in thy Fury, lest we should be consumed and brought to nothing.

Pſalm 130. *Verſe* 3.

If thou wilt be extreme to mark what is done amiſs; O Lord! who may abide it?

A Prayer.

O Thou moſt bleſſed Judge Eternal! We the unworthieſt and ſinfulleſt of all the Children of Men, that have ſo long abuſed and prophaned thy Mercies, provoked thy Judgments, unſheathed thy glittering Sword, forced all the Arrows and Darts out of thy Quiver, and with our multiply'd, abominable crying Sins, brought down a Deſolation on a moſt pleaſant Land; that former delight of thine, the Glory of all Lands: We, that after thy Wrath was poured out upon us, have yet further encreaſed our Sins, as thou haſt increaſed the Weight and Number of thy Judgments on us, and walked moſt unprofitably and obdurately under all thy Diſcipline and Viſitations, ſuffered all thy precious Methods of reducing us, thy Admonitions and thy Stripes to be utterly loſt and fruſtate amongſt us: And now the Axe is laid to the Root of the Tree, and above all, the Sword of Violence died with the Blood of thine Anointed among us, and with that, all the bloody Preſages, that we cannot without Horror, but apprehend a final utter Vaſtation threatned to a long flouriſhing Church and Monarchy; are yet ſo far ſtill from bringing forth meet Fruits of Repentance, that we have not as yet attained to any degree of Sight, or Senſe, or Acknowledgment of our Eſtate; much leſs to a hearty Humiliation or Contrition before thee, for thoſe Sins that have fetch'd down this Vengeance upon us: We do now at length, in the Bitterneſs of our Souls, moſt heartily deſire to caſt down our ſelves proſtrate before thee, to put our Hands upon our Mouths, and our Mouths in the Duſt, and acknowledge all Honour and Glory to be due to thee, whatſoever becomes of us, tho' it be in the Shame, and Confuſion, and Condemnation both of our Bodies and Souls.

This is our only Portion, O Lord; this is the mildeſt that we have reaſon to expect to receive from thy Judg-

Judgments, in Retribution to our Sins; and whatsoever is less than this, whatsoever the Bitterness of our Cup in this Life, tho' thou should'st cast us into the Place of Dragons, and give us to drink of the Wine of Astonishment, the most stupifying deadly Potion: If thou should'st number us all to the Sword, or pour out thy Fire and Brimstone upon us; yet if by this chastning of us here, thou please to rescue us from that sadder Doom of being condemned with the World; this is a most inestimable Mercy of thine, beyond all that we have hitherto so unworthily enjoyed. O Lord, we desire and profess to acquit thy Justice in thy Proceedings, to admire thy Patience and Long-suffering, to adore the infinite Bounty of thy Goodness towards us, that we have not been as *Admah* and *Zeboim*, as *Sodom* and *Gomorrah!* that we have had this Day the Liberty to approach unto thee: O Lord, if it may at length be thy good Pleasure to come home to every of our Souls, to strike our Hearts, to break up this fallow Ground of ours; that all thy precious Seed be no longer so cast away among Thorns, and by the Power of thy mighty controuling Spirit, that thou wilt once subdue all the Resistances of our Spirits, against this most just, most holy, most reasonable Motion of Humiliation within us; O Lord, this is the one earnest desire of our Souls, that hath cast us this Day low before thy Footstool, with Cries and Tears, and earnest Groans; that thou wilt have mercy upon us, that thou wilt thus powerfully reveal thy self unto us, who hast thus long smitten and importunately called unto us; that being at last returned unto thee, in Confession of our Sins and Confusion of Face, we may be capable of thy Return to us, of the further Impressions of thy Grace; and never more contradict, quench, or grieve that Holy Spirit of thine, which hath so long wrestled and contended with us; That so at length, it may be seasonable with thee to give us the Comfort of thy Help again; and the Confidence to approach thy Presence, to praise that Majesty, that hath not cast out our Prayers, nor turned his Mercy from us: *To whom we desire to ascribe all Honour, and Glory, and Power, and Praise, now and for ever,* Amen.

A Confeſſion of Sins.

O Lord, great and wonderful God, keeping Covenant and Mercy to them that love thee, and to them that keep thy Commandments: We have ſinned with our Forefathers; We, our Kings, our Prieſts, and our Nobles, and all the People of the Land, and have rebelled even by departing from thy Precepts and thy Judgments.

By our impious and godleſs Thoughts of thee, our Confidence in the Arm of Fleſh, by placing our Affections too much upon earthly things, by neglecting to love and delight in thee, by preſuming of thy Mercies; and yet continuing in our Sins, we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By our want of Reverence to thy Service, not conſidering the Awfulneſs of thy Preſence, and the Honour due to thee in thy Houſe, by our formal and hypocritical Worſhip, by open Prophanation and Sacrilege; by ſhews and pretences of Piety, to cover our worldly and wicked Deſigns; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By vain and raſh Oaths, Blaſphemies and Perjuries; eſpecially, our careleſs Breaches of Oaths, made to our Sovereign, forgetting that ſuch are the Oaths of God; and that thou thy ſelf in a more eſpecial manner, art a ſtrict Avenger of them by our Execrations of our Selves and Brethren, and our Enemies; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By our undervaluing thy publick Service, and neglecting to bear a Part in it, by miſpending of that time, either there or elſewhere, in wanton or worldly Thoughts

Thoughts and Employments, and not keeping the Spiritual Sabbath unto thee, in ſerving thee truly all the Days of our Life, [By not duly obſerving the Times of Feſtivity or Faſting, appointed by juſt Authority, according to the Example of thy People in all Ages] we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By not duly acknowledging thine Ordinance and Authority, or the Perſons of our Superiors, by ſpeaking evil of Dignities, and reviling the Rulers of thy People, by groundleſs Jealouſies and Suſpicions, and miſjudging and cenſuring their Actions, and at laſt proceeding to that higheſt and moſt horrible Pitch of Violation of that Image of thine imprinted on them, by being as a People that ſtrive with their Prieſt, by not obeying thoſe that have Rule over us, and not ſubmitting our ſelves to them, who by Appointment watch over our Souls, by neglecting the Care of thoſe committed to our Charge, not correcting thoſe Sins, which cried loud for exemplary Puniſhment; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By raſh Anger and Malice, Hatred and Revenge, and the bloody Effects thereof; by uncharitable Contentions and Diviſions, Factions and Animoſities, by Cruelties, Unmercifulneſs, and communicating in the Sins of Blood; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By the manifold Sins of Uncleanneſs, by ſeeking or not avoiding the occaſions thereof, by Idleneſs, Intemperance and Drunkenneſs, by immodeſt Words and Geſtures, by our ſhameleſs boaſting or not bluſhing at thoſe Sins, we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By

By Theft, Rapines, and Oppreſſion; by vexatious Suits ſo much practiſed and countenanced; by Exactions, by unjuſt Gains in bargaining, by defrauding the Labourer of his Hire, by want of due Care in expending what we have, and a good Conſcience in acquiring more, we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By Lying, Detraction, and contumely by cenſuring and raſh Judgments, by falſe Witneſs, and perverting the courſe of Juſtice, we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By Deſire of Change and Uncontentedneſs in our Eſtates, by giving our ſelves over to luſtful, covetous and inordinate Affections, by deſire of Peace, not ſo much for thine own Honour, or the publick Good, as the Satisfaction of our own private Luſts, by neglecting Acts of Charity, and doing as we would be done unto, and not doing our Duty in that State of Life, unto the which it hath pleaſed thee to call us; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By our want and neglect of thoſe neceſſary Chriſtian Duties of Humiliation and godly Sorrow for Sins, of due Indignation and Revenge upon our ſelves for them, of confeſſing and forſaking of Reſtitution and Satisfaction to others, and by not bringing forth Fruits worthy of Repentance; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By Impatience under thy correcting Hand, by not endeavouring our Amendment by it, in reflecting upon our Sins, as the Cauſes of it, by deſpiſing thy Chaſtiſements, in not rejoycing in Tribulations, and not glorifying thee that

that hath counted us worthy to ſuffer for Righteouſneſs ſake; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By fretting our ſelves becauſe of the ungodly, and being envious at the evil doers, by not loving our Enemies, not bleſſing them that curſe us, not doing good to them that hate us, not praying for thoſe that deſpitefully uſe us, and perſecute us; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By preſuming to do evil that good may come thereon, by placing Piety in Opinions, by ſtraining at Gnats and ſwallowing of Camels, by ſcrupling at Things indifferent, and making no Conſcience of known Sins, we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By running into open Prophaneneſs, under Colour of avoiding Superſtition; by guiding our Conſcience by Humours, Fancies, and not by the certain Rules of thy Law; by having itching Ears, and heaping to our ſelves Teachers, and by having Mens Perſons in Admiration becauſe of advantage; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By our unreformed continuing in our former Sins, ſince thy heavieſt Judgments came out againſt us, our not melting, not turning to thee in Humiliation and Contrition, and Change of Life, or not preparing to meet our God, when he is come out in Fury againſt us, we have provoked and rebelled againſt thee.

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By thoſe open or ſecret, but ſtill unmortified crying Sins of a wretched People, which have ſo enraged a long ſuffering God, as to deliver up our Glory, the Joy

of

of our Hearts, and the Breath of our Noſtrils, into the Power and Malice of bloody Men, to be aſſaulted with a Rage that reacheth up to Heaven, we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By our fatal Stupidity, under this Vengeance of thine, our Want of Zeal, of Courage, of a due Deteſtation of ſo vile an Enterprize, our not confeſſing of thee, when we have been moſt ſignally called unto it; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By bowing our Shoulders to bear, and crouching down with *Iſſachar* under our Burthens, becauſe the Land is pleaſant, and Reſt ſeemed good unto us, by not putting out our ſelves, and reſtoring our Soveraign; but neglecting that Prize, that thou waſt pleaſed lately to put into our Hands, and forſaking our own Mercy; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By our too much Formality and Coldneſs in our Devotion, by being wearied at the Return of our Days of Humiliation, and ſecretly repining at the length and frequency of our Prayers, by honouring thee with our Lips, while our Hearts have been far from thee; eſpecially, we of this Family have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

By preferring Sacrifice before Obedience, and by holding faſt our Iniquities, and yet thinking to be heard for our much ſpeaking; we have provoked and rebelled againſt thee:

O Lord, Righteouſneſs belongs to thee, But unto us Confuſion of Face, as at this Day.

Who can tell, how oft he offendeth? O cleanſe thou us from our ſecret Sins!

Try

Try us, O Lord God, and ſearch the ground of our Hearts; prove and examine our Thoughts, and look well if there be any other way of Wickedneſs in us, and lead us in the way everlaſting.

A Prayer.

O Almighty and moſt Merciful Father, who art the Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, and forgiving Iniquity, Tranſgreſſion and Sins. Look down upon us with thy compaſſionate Eyes, who are here before thee in the Bitterneſs of our Souls, and do now with troubled Spirits, with broken and contrite Hearts, moſt humbly beg Pardon for theſe Multitude of our Offences. Look, we humbly beſeech thee upon the Blood of thy Son, which ſpeaketh better Things than that of *Abel*; for his ſake, ſpare us Lord, ſpare thy People, that thoſe Sins riſe not up againſt us; for his Paſſions ſake, expoſe us not for a Prey to their cruel Hands, who would both devour and deride us:

Spare us Lord, ſpare thy People, for the Glory of thy Name; O deliver us, and be merciful to all theſe our Sins, through Jeſus Chriſt our Lord, Amen.

The Abſolution to be pronounced by the Prieſt *only.*

Almighty God, our Heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins to all them, that with hearty Repentance, and true Faith, turn unto him:

Have mercy upon you, pardon and deliver you from all your Sins, confirm and ſtrengthen you in all Goodneſs, and bring you to everlaſting Salvation, both of Body and Soul, through Jeſus Chriſt our Lord, Amen.

The Lord's Prayer.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come, thy will be done in Earth, as it is in Heaven. Give us this Day our daily bread. And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. *Amen.*

Prieſt.
O Lord, open thou our lips.

Anſwer.
And our Mouth ſhall ſhew forth thy praiſe.

Prieſt.
O God make ſpeed to ſave us.

Anſwer.
O Lord make haſt to help us.

Prieſt.
Glory be to the Father, and to the Son, and to the Holy Ghoſt.

Anſwer.
As it was in the beginning, *&c.*

A Prayer.

LOok down, O Lord, in the Bowels of thy Pity, and lend a tender ear to the Voice of our Lamentation, our Adverſaries are the chief, our Enemies proſper, for thou haſt afflicted us, for the Multitude of our Tranſgreſſions, the Crown is fallen from the Head, wo unto us, we have ſinned!

O Lord, behold our Affliction: For the Enemy hath magnified himſelf.

The

The Adverſary hath ſpread out his Hand upon all our pleaſant things, they have entered into and prophaned thy Sanctuary, they have ſeen us low and have mocked at our Sabbaths; our ſolemn Feaſts are become their Scorn, and our Devotion their Deriſion:

O Lord, behold our Affliction; for the Enemy hath magnified himſelf.

Thou art become our Enemy, thou haſt deſtroyed our ſtrong Holds, thou haſt encreaſed among us Mourning and Lamentation, becauſe thou haſt deſpiſed in the Indignation of thine Anger, the King and the Prieſt.

See, O Lord, and conſider; for we are become very vile.

The Yoak of our Tranſgreſſions is bound by thy hand, they are wreathed and come upon our Necks; thou haſt made our Strength to fail, thou haſt delivered us into their Hands, from whom we are not able to riſe up: Thou haſt trodden under Foot our mighty Men, in the midſt of us: Thou haſt called an Aſſembly to cruſh our young Men: Thou haſt trodden us as in a Wine-preſs: Our Enemies hear of our Trouble, and they are glad that thou haſt done it.

Behold, O Lord, for we are in Diſtreſs! Our Bowels are troubled, our Heart is turned within us; for we have grivouſly rebelled; abroad the Sword devoureth, at home there is Death; our Enemies have opened their Mouths againſt us, they hiſs and gnaſh their Teeth; they ſay we have ſwallowed them up; certainly, this is the Day that we looked for, we have found it, we have ſeen it. Thus are we in Deriſion all the Day long, we are become their Song, and their Muſick:

O Lord, behold our Afflictions; for the Enemy hath magnified himſelf.

They have cried unto us, depart ye, ye are unclean; depart, depart, touch not; yea, theſe Men have ſaid, they ſhall no more ſojourn here:

O Lord, behold our Afflictions; for the Enemy hath magnified himſelf.

The Breath of our Noſtrils, the Anointed of the Lord is taken into their Pits, and ſlaughtered by their Hands;

of whom yet we ſaid under his Shadow we ſhall live among the midſt of theſe ſad Diſtractions:

O Lord, behold our Affliction; for the Enemy hath magnified himſelf.

Thus do we call to mind our Afflictions, and our Miſeries; the Wormwood and the Gall, our Souls have them in Remembrance, and they are humbled in us; and therefore have we hope, it is of the Lords mercy that we are not conſumed; becauſe his Compaſſions fails not: They are new every Morning; great is his Faithfulneſs; for the Lord will not caſt us off for ever, but tho' he cauſe Grief, yet will he have Compaſſion, according to the Multitude of his Mercies; for he doth not afflict willingly, nor grieve the Children of Men:

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now and ever ſhall be World without end, Amen.

PSALM III.

A PSALM of David, *when he fled from* Abſalom *his Son: Or the Security of God's Protection.*

LORD, how are they increaſed that trouble me? Many are they that riſe up againſt me.

2. Many *there be* which ſay of my Soul, *There is* no help for him in God. Selah.

3. But thou, O Lord, *art* a Shield for me; my Glory, and the lifter up of my Head.

4. I cryed unto the Lord with my Voice, and he heard me forth out of his holy Hill. Selah.

5. I laid me down and ſlept, I awaked, for the Lord ſuſtained me.

6. I will not be afraid of Ten Thouſands of People, that have ſet *themſelves* againſt me round about.

7. Ariſe, O Lord, ſave me, O my God: For thou haſt ſmitten all mine Enemies *upon* the Cheek Bone: Thou haſt broken the Teeth of the ungodly.

8. Salvation *belongeth* unto the Lord: Thy Bleſſing *is* upon thy People. Selah.

PSALM

PSALM VII.

David prayeth against the Malice of his Enemies, professing his Innocency, &c. by Faith he seeth his Defence, and the Destruction of his Enemies.

O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me.

2. Lest he tear my Soul like a Lion, renting *it* in pieces, while *there is* none to deliver.

3. O Lord my God, if I have done this; if there be Iniquity in my Hands.

4. If I have rewarded evil unto him that was at Peace with me: (yea, I have delivered him that without cause is mine Enemy)

5. Let the Enemy persecute my Soul, and take *it*, yea let him tread down my Life upon the Earth, and lay mine Honour in the Dust. Selah.

6. Arise, O Lord, in thine Anger, lift up thy self because of the Rage of mine Enemies; and awake for me to the Judgment *that* thou hast commanded.

7. So shall the Congregation of the People compass thee about: For their Sakes therefore return thou on high.

8. The Lord shall judge the People: Judge me, O Lord, according to my Righteousness, and according to mine Integrity *that is* in me.

9. Oh let the Wickedness of the wicked come to an end, but establish the just: For the Righteous God trieth the Hearts and Reins.

10. My Defence *is* of God, which saveth the upright in Heart.

11. God judgeth the righteous, and God is angry *with the wicked* every Day.

12. If he turn he will whet his Sword: He hath bent his Bow and made it ready.

13. He hath also prepared for him the Instruments of Death; he ordaineth his Arrows against the Persecutors.

14. Behold, he travelleth with Iniquity, and hath conceived Mischief, and brought forth Falshood.

15. He made a Pit, and digged it, and is fallen into the Ditch *which* he made.

16. His

16. His Miſchief ſhall return upon his own Head, and his violent dealing ſhall come down upon his own Pate.

17. I will praiſe the Lord according to his Righteouſneſs, and will ſing *Praiſe* to the Name of the Lord moſt high.

PSALM XXVII.

1. David *ſuſtaineth his Faith by the Power of God.* 4. *By his Love to the Service of God.* 9. *By Prayer.*

THE Lord *is* my Light, and my Salvation, whom ſhall I fear? The Lord *is* the Strength of my Life, of whom ſhall I be afraid?

2. When the Wicked, *even* mine Enemies and my Foes came upon me to eat up my Fleſh, they ſtumbled and fell.

3. Though an Hoſt ſhould encamp againſt me, my Heart ſhall not fear; though War ſhould riſe againſt me, in this will I be confident.

4. One Thing have I deſired of the Lord, that will I ſeek after: That I may dwell in the Houſe of the Lord, all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple.

5. For in the time of Trouble he ſhall hide me in his Pavilion; in the ſecret of his Tabernacle ſhall he hide me, he ſhall ſet me up upon a Rock.

6. And now ſhall mine Head be lifted up above mine Enemies round about me: Therefore will I offer in his Tabernacle Sacrifices of Joy, I will ſing, yea, I will ſing Praiſes unto the Lord.

7. Hear, O Lord, *when* I cry with my Voice: Have mercy alſo upon me, and anſwer me.

8. *When thou ſaidſt*, Seek ye my Face, my Heart ſaid unto thee, Thy Face Lord, will I ſeek.

9. Hide not thy Face far from me, put not thy ſervant away in anger: thou haſt been my Help, leave me not, neither forſake me, O God of my ſalvation.

10. When my Father and my Mother forſake me, then the Lord will take me up.

11. Teach me thy way, O Lord, and lead me in a plain path, becauſe of mine enemies.

12. De-

12. Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breath out Cruelty.

13. *I had fainted*, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living.

14. Wait on the Lord: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord.

PSALM XLVI.

1. *The Confidence the Church hath in God.* 8. *An exhortation to behold it.*

GOD is our refuge and ſtrength: a very preſent help in trouble.

2. Therefore will not we fear, though the Earth be moved: and though the mountains be carried into the midſt of the Sea.

3. *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. *Selah.*

4. *There is* a river, the ſtreams thereof ſhall make glad the City of God: the holy Place of the Tabernacle of the moſt high.

5. God *is* in the midſt of her: ſhe ſhall not be moved; God ſhall help her, *and* that right early.

6. The Heathen raged, the Kingdoms were moved: he uttered his Voice, the Earth melted.

7. The Lord of hoſts is with us, the God of Jacob *is* our refuge. *Selah.*

8. Come, behold the works of the Lord, what deſolation he hath made in the Earth.

9. He maketh Wars to ceaſe unto the end of the Earth: he breaketh the Bow, and cutteth the Spear in ſunder, he burneth the Chariot in the Fire.

10. Be ſtill, and know that I am God: I will be exalted among the Heathen, I will be exalted in the Earth.

11. The Lord of hoſts *is* with us: the God of Jacob is our refuge. Selah.

PSALM

PSALM LXXXIII.

1. *A Complaint to God of the Enemies Conſpiracies.* 9. *A Prayer againſt them that oppreſs the Church.*

KEEP not thou ſilence, O God: hold not thy peace, and be ſtill, O God.

2. For lo, thine Enemies make a Tumult: and they that hate thee, have lift up their Head.

3. They have taken craſty counſel againſt thy People, and conſulted againſt thy hidden ones.

4. They have ſaid, Come, and let us cut them off from *being* a Nation: that the name of Iſrael may be no more in remembrance.

5. For they have conſulted together with one conſent; they are confederate againſt thee.

6. The Tabernacles of Edom and the Iſhmaelites of Moab, and the Hagarens.

7. Gebal and Ammon, and Amalek, the Philiſtines with the Inhabitants of Tyre.

8. Aſſur alſo is joyned with them: they have holpen the Children of Lot. *Selah.*

9. Do unto them as unto the Midianites, as to Siſera, as to Jabin, at the Brook of Kiſon:

10. *Which* Periſhed at Endor: they became *as* dung for the Earth.

11. Make their Nobles like Oreb, and like Zeeb: yea, all their Princes as Zebah, and as Zalmunna.

12. Who ſaid, let us take to our ſelves the Houſes of God in poſſeſſion.

13. O my God, make them like a wheel: as the ſtubble before the Wind.

14. As the fire burneth a Wood: and as the flame ſetteth the mountains on fire;

15. So perſecute them with thy tempeſt; and make them afraid with thy ſtorm.

16. Fill their faces with ſhame: that they may ſeek thy Name, O Lord.

17. Let them be confounded and troubled for ever: yea, let them be put to ſhame and periſh.

18. That *Men* may know, that thou whoſe Name alone is JEHOVAH *art* the moſt high over all the Earth.

PSALM

PSALM LXXXVI.

1. David ſtrengtheneth his Prayer by the conſcience of his Religion. 5. By the goodneſs and power of God. 11. He deſireth the continuance of former Grace. 14. Complaining of the proud, he craveth ſome token of God's Goodneſs.

BOW down thine ear, O Lord hear me: For I *am* poor and needy.

2. Preſerve my Soul, for I *am* holy: O thou my God ſave thy Servant that truſteth in thee.

3. Be merciful unto me, O Lord: for I cry unto thee daily.

4. Rejoyce the Soul of thy Servant: for unto thee, O Lord, do I lift up my Soul.

5. For, thou Lord, *art* good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6. Give ear, O Lord, unto my Prayer; and attend to the voice of my Supplications.

7. In the Day of my trouble I will call upon thee: for thou wilt anſwer me.

8. Among the Gods there is none like unto thee, O Lord, neither *are there any works* like unto thy works.

9. All Nations, whom thou haſt made, ſhall come and worſhip before thee, O Lord: and ſhall glorifie thy Name.

10. For thou *art* great and doeſt wondrous things: thou *art* God alone.

11. Teach me thy way, O Lord, I will walk in thy Truth: unite my heart to fear thy Name.

12. I will praiſe thee, O Lord my God, with all my heart: and I will glorifie thy Name for evermore.

13. For great *is* thy Mercy toward me: and thou haſt delivered my Soul from the loweſt Hell.

14. O God, the Proud are riſen againſt me, and the Aſſemblies of violent Men have ſought after my Soul; and have not ſet thee before them.

15. But thou, O Lord *art* a God full of compaſſion, and gracious, long-ſuffering, and plenteous in mercy and truth.

16. O turn unto me, and have mercy upon me, give

thy Strength unto thy Servant, and ſave the Son of thine Handmaid.

17. Shew me a Token for good, that they which hate me may ſee *it*, and be aſhamed: Becauſe thou, Lord, haſt holpen me, and comforted me.

The Firſt Leſſon proper for this Occaſion, the Second of Samuel XV Chapter.

1. *Abſalom by fair Speeches and Courteſies, ſtealeth the Hearts of Iſrael.* 7. *Under Pretence of a Vow, he obtaineth leave to go to Hebron,* 10. *He maketh there a great Conſpiracy,* 13. *David, upon the News flieth from Jeruſalem,* 19. *Ittai would not leave him,* 24. *Zadok and Abiathar are ſent back with the Ark,* 30. *David and his Company go up Mount Olives weeping,* 31. *He curſeth Ahitophels Counſel,* 32. *Huſhai is ſent back with Inſtructions.*

AND it came to paſs after this, that Abſalom prepared him Chariots and Horſes, and Fifty Men to run before him.

2. And Abſalom roſe up early and ſtood beſide the way of the Gate: And it was ſo, that when any Man that had a Controverſy came to the King for Judgment, then Abſalom called unto him, and ſaid, of what City *art* thou? And he ſaid, Thy Servant *is* of one of the Tribes of Iſrael.

3. And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* no Man *deputed* of the King to hear thee.

4. Abſalom ſaid moreover, oh that I were made Judge in the Land, that every Man which hath any Suit or Cauſe might come unto me, and I would do him Juſtice.

5. And it was ſo, that when any Man came nigh to him, to do him obeyſance, he put forth his Hand, and took him and kiſſed him.

6. And on this manner did Abſalom to all Iſrael that came to the King for Judgment: So Abſalom ſtole the Hearts of the Men of Iſrael.

7. And it came to paſs after forty years, that Abſalom ſaid to the King, I pray thee, let me go pay my Vow, which I have vowed unto the Lord in Hebron.

8. For

8. For thy Servant vowed a Vow while I abode in Geſhur in Syria, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, then I will ſerve the Lord.

9. And the King ſaid unto him, Go in Peace. So he aroſe and went to Hebron.

10. But Abſalom ſent Spies throughout all the Tribes of Iſrael, ſaying, as ſoon as ye hear the Sound of the Trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11. And with Abſalom went two hundred Men out of Jeruſalem, *that were* called, and they went in their Simplicity, and they knew not any thing.

12. And Abſalom ſent for Ahitophel the Gilonite, Davids Counſellor, from his City, *even* from Giloh, while he offered Sacrifices: And the Conſpiracy was ſtrong; for the People increaſed continually with Abſalom.

13. And there came a Meſſenger to David, ſaying, the Hearts of the Men of Iſrael are after Abſalom.

14. And David ſaid unto all his Servants that *were* with him at Jeruſalem, ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: Make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the City with the edge of the Sword.

15. And the Kings Servants ſaid unto the King, Behold thy Servants *are ready to do* whatſoever my Lord the King ſhall appoint.

16. And the King went forth, and all his Houſhold after him, and the King left Ten Women, *which were* Concubines, to keep the Houſe.

17. And the King went forth, and all the People after him, and tarried *in* a Place that was far off.

18. And all his Servants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites, Six Hundred Men which came after him from Gath, paſſed on before the King.

19. Then ſaid the King to Ittai the Gittite, wherefore goeſt thou alſo with us? Return to thy Place, and abide with the King: For thou *art* a Stranger, and alſo an Exile.

20. Whereas thou cameſt *but* yeſterday, ſhould I this Day make thee go up and down with us; ſeeing I go whether I may, return thou, and take back thy Brethren, Mercy and Truth be with thee.

21. And Ittai answered the King, and said, *as* the Lord liveth, and *as* my Lord the King liveth, surely in what Place my Lord the King shall be, whether in Death or Life, even there also will thy Servant be.

22. And David said to Ittai go and pass over. And Ittai the Gittite passed over, and all his Men, and all the little ones that were with him.

23. And all the Country wept with a loud Voice, and all the People passed over: The King also himself passed over the Brook Kidron, and all the People passed over, towards the way of the Wilderness.

24. And lo, Zadok also, and all the Levites *were* with him, bearing the Ark of the Covenant of God, and they set down the Ark of God; and Abiathar went up until all the People had done passing out of the City.

25. And the King said unto Zadok, carry back the Ark of God into the City: If I shall find favour in the Eyes of the Lord, he will bring me again, and shew *me both* it, and his Habitation.

26. But if he thus say, I have no delight in thee: Behold, *here am I*, let him do to me as seemeth good unto him.

27. The King said also unto Zadok the Priest, *Art not* thou a Seer? Return into the City in Peace, and your Two Sons with you, Ahimaaz thy Son and Jonathan the Son of Abiathar.

28. See, I will tarry in the Plain of the Wilderness, until there come Word from you to certify me.

29. Zadok therefore and Abiathar carried the Ark of God again to Jerusalem; and they tarried there.

30. And David went up by the Ascent of *Mount* Olivet, and wept as he went up, and had his Head covered, and he went bare-foot: And all the People that *was* with him, covered every Man his Head, and they went up, weeping as they went up.

31. And *one* told David, saying, Ahitophel *is* among the Conspirators with Absalom. And David said, O Lord, I pray thee, turn the Counsel of Ahitophel into foolishness.

32. And it came to pass, that *when* David was come to the top of *the mount*, where he worshipped God, behold, Hushai the Archite came to meet him, with his Coat rent, and Earth upon his Head.

33. Unto

33. Unto whom David ſaid, if thou paſſeſt on with me, then thou ſhalt be a Burden unto me.

34. But if thou return to the City, and ſay unto Abſalom, I will be thy Servant, O King; *as I have been* thy Fathers Servant hitherto, ſo *will* I now alſo *be* thy Servant: Then mayeſt thou for me defeat the Counſel of Ahitophel.

35. And *haſt thou* not there with thee Zadok and Abiathar the Prieſts? Therefore it ſhall be that what thing ſoever thou ſhalt hear out of the Kings Houſe, thou ſhalt tell it to Zadok and Abiathar the Prieſts.

36. Behold, *they have* there with them their Two Sons, Ahimaaz Zadok's *Son*, and Jonathan Abiathar's *Son*: And by them ye ſhall ſend unto me every thing that ye can hear:

37. So Huſhai David's Friend came into the City, and Abſalom came into Jeruſalem.

The Firſt Leſſon.

Part of the II. of *Chronicles* CHAP. XIII.

Abijah *ſucceeding, maketh War againſt* Jeroboam. 4. *He declareth the Right of his Cauſe.* 13. *Truſting in God, he overcometh* Jeroboam.

NOW in the Eighteenth Year of King Jeroboam, began Abijah to reign over Judah.

2. He reigned Three Years in Jeruſalem (his Mothers Name was Michaiah the Daughter of Uriel, of Gibea:) and there was War between Abijah and Jeroboam.

3. And Abijah ſet the Battel in array with an Army of valiant Men of War, even four hundred thouſand choſen Men: Jeroboam alſo ſet the Battel in array againſt him, and with eight hundred thouſand choſen Men, being mighty Men of Valour.

4. And Abijah ſtood up upon Zemaraim, which *is* in Mount Ephraim, and ſaid, hear me, thou Jeroboam, and all Iſrael:

5. Ought ye not to know, that the Lord God of Iſrael gave the Kingdom over Iſrael to David for ever, even to him and to his Sons by a Covenant of Salt?

6. Yet

6. Yet Jeroboam the Son of Nebat, the Servant of Solomon the Son of David is riſen up, and hath rebelled againſt his Lord.

7 And there are gathered unto him vain Men, the Children of Belial, and have ſtrengthned themſelves againſt Rehoboam the Son of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them.

8. And now ye think to withſtand the Kingdom of the Lord in the Hand of the Sons of David, and ye be a great Multitude, and there are with you golden Calves, which Jeroboam made you for Gods.

9. Have ye not caſt out the Prieſts of the Lord, the Sons of Aaron, and the Levites, and have made you Prieſts after the manner of the Nations of other Lands? So that whoſoever cometh to conſecrate himſelf with a young Bullock, and ſeven Rams, the ſame may be a Prieſt of them that are no Gods.

10. But as for us, the Lord is our God, and we have not forſaken him, and the Prieſts which miniſter unto the Lord, are the Sons of Aaron, and the Levites wait upon their Buſineſs.

11. And they burn unto the Lord every Morning, and every Evening, burnt Sacrifices, and ſweet Incenſe: the Shew-bread alſo ſet they in order upon the pure Table; and the Candleſtick of gold with the Lamps thereof, to burn every Evening; for we keep the charge of the Lord our God, but ye have forſaken him.

12. And behold, God himſelf is with us for our Captain, and his Prieſts with ſounding Trumpets to cry alarm againſt you: O Children of Iſrael, fight ye not againſt the Lord God of your Fathers, for you ſhall not proſper.

13. But Jeroboam cauſed an Ambuſhment to come about behind them, ſo they were before Judah, and the Ambuſhment was behind them.

14. And when Judah looked back, behold the Battel was before and behind; and they cryed unto the Lord, and the Prieſts ſounded with the Trumpets.

15. Then the Men of Judah gave a ſhout; and as the Men of Judah ſhouted, it came to paſs that God ſmote Jeroboam and all Iſrael, before Abijah and Judah.

16. And the Children of Iſrael fled before Judah; and God delivered them into their Hands.

17. And

17. And Abijah and his People ſlew them with a great ſlaughter; ſo there fell down ſlain of Iſrael Five Hundred Thouſand choſen Men.

18. Thus the Children of Iſrael were brought under at that time, and the Children of Judah prevailed, becauſe they relied upon the Lord God of their Fathers.

19. And Abijah purſued after Jeroboam, and took Cities from him, Bethel with the Towns thereof, and Jeſhanah with the Towns thereof, and Ephraim with the Towns thereof.

20. Neither did Jeroboam recover ſtrength again in the Days of Abijah; and the Lord ſtruck him and he died.

Prieſt.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

People.

As it was in the beginning, is now and ever ſhall be world without end. Amen.

Prieſt.

We will cry unto the Lord with our voice, yea even unto God will we cry with our voice, and he ſhall hearken unto us, for the Lord is gracious and long ſuffering, and of great mercy, to them that call upon him.

People.

The Lord is nigh to all that be of a contrite heart, and will ſave ſuch as be of an humble Spirit.

Prieſt.

And now Lord what is our hope, truly our hope is even in thee.

People.

For our Fathers hoped in thee, they truſted in thee, and thou didſt deliver them, they called upon thee, and were holpen, they put their truſt in thee, and were not confounded.

Prieſt.

Prieſt.

The Lord be a Defence for the Oppreſſed, even a Refuge in due time of trouble, and they that know thy Name will put their truſt in thee, for thou Lord never faileſt them that ſeek thee.

People.

The merciful Goodneſs of the Lord endureth for ever and ever, upon them that fear him, and his Righteouſneſs upon Childrens Children, even upon ſuch as keep his Covenant, and think upon his Commandments to do them.

Prieſt.

Thou therefore that art a Saviour to all that truſt in thee, thou that upholdeth all ſuch as are falling, and lifteſt up ſuch as be down, thou that healeſt the broken in heart, and giveſt Medicine to heal their Sickneſs, thou that art the Father of Mercy, and God of all Conſolation, thou that art comfort to the Sad, and ſtrength to the Weak, hear thy Servant, we beſeech thee, look down from Heaven, behold and viſit us with thy Salvation.

Glory be to, &c.

The Lord be with you;
And with thy holy Spirit.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. *Amen.*

A Prayer.

O Lord of Heaven and Earth, God of the Spirits of all Fleſh; we a moſt ſinful, and therefore now a moſt miſerable People, do in the bitterneſs of our afflicted Souls humbly fall down at the Footſtool of thy Grace, moſt ſadly bewailing our many and moſt heinous Sins;

Sins; we have multiplied our Iniquities into a violation of thy whole Law; having neither performed to thee our God, nor to Man the Duties thou requireſt of us; ſo that by our wicked Works, we have denyed that moſt holy Faith, whereof our Mouths have for ſo long a time made Profeſſion, and now in thy juſt Judgment, thou haſt ſet our Sins in order before our Eyes; yet return, O God, in great Mercy unto the many thouſands of thy People, do thou accept and encreaſe in our Hearts a Deteſtation of all Wickedneſs. O let not thy Scourge end in a Deſolation, or thine Anger go on unto the height of an everlaſting Ruin; but hear us, merciful Father, haſten the Averſion of theſe thy ſharp Judgments from us; ſcatter thou the People that delight in War: And let the bleſſing of Peace be upon the Heads of all thoſe that ſtrive and pray for this Bleſſing, and that for his ſake, by whom thou giveſt every bleſſing, even Jeſus Chriſt our Lord, *Amen.*

Prieſt.

Hear our Voice, O Lord, out of thy holy Temple, let our Complaint come before thee, let it enter even into thy Ears.

People.

Our Hearts are in heavineſs, O let us make our Prayers unto thee in an acceptable time.

Prieſt.

O Lord, our Iniquities are againſt us, our Rebellions are many, with which we have tranſgreſſed againſt thee, but we confeſs our Wickedneſs, and are ſorry for our Sins.

People.

Our Confuſion is daily before us, Fearfulneſs and Trembling are come upon us, and an horrible dread hath overwhelmed us, and it is thy great Mercy only, that we are not conſumed, for we have ſinned, O Lord, we have tranſgreſſed and done wickedly, yea, we have rebelled and departed from thy Precepts, and from thy Commandments.

Prieſt.

Innumerable Troubles are come about us, and our Sins have taken hold upon us, that we are not able to look up; yea, they are more in number than the hairs of our Head, and our Hearts have failed us, O Lord, Righteouſneſs belongs unto thee, but unto us Confuſion of Face; becauſe of all the Offences we have committed againſt thee.

People.

Yet Compaſſion and Forgiveneſs is with thee, though we have rebelled againſt thee, O Lord, according to thy Goodneſs, we beſeech thee, let thine Anger and thy Wrath be turned away from us, and cauſe thy Face to ſhine upon thy Servants: Incline thine Ears and hear, open thine Eyes and behold our Afflictions, for we do not preſent our Supplications before thee in our own Righteouſneſs; but for thy manifold and great Mercies.

Prieſt.

We have ſinned, we have ſinned againſt thee, O Heavenly Father, and are no more worthy to be called thy Sons.

People.

Yet, O Lord, hear! O Lord, forgive, conſider, do it, and defer not for thine own ſake, O our God.

Prieſt.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

People.

As it was in the beginning, is now and ever ſhall be World without end. *Amen.*

Prieſt.

Hear our Prayer, O Lord, and hide not thy ſelf from our Petitions, and hearken unto the Words of our Mouth, for Strangers are riſen up againſt us, and Tyrants, which have not God before their Eyes, ſeek after our Souls.

People.

People.

Caſt us not away in the times of our Weakneſs, forſake us not when our Strength faileth us.

Prieſt.

O remember not our Offences, but according to thy Mercy think thou upon us, for thy Goodneſs ſake.

People.

O turn thee unto us, and have mercy upon us, for we are deſolate and in Miſery.

Prieſt.

The Sorrows of our Hearts are enlarged: O bring thou us out of all our Troubles!

People.

Turn us, O God, our Saviour, and let thine Anger ceaſe from us; ſend down from on high, and deliver us; take us out of thoſe many Waters.

Prieſt.

Why art thou abſent from us ſo long? Why is thy Wrath ſo hot againſt the Sheep of thy Paſture?

People.

Wherefore hideſt thou thy Face, and forgetteſt our Miſery and Trouble? For our Soul is brought low unto the Duſt, and our Belly cleaveth unto the Ground.

Prieſt.

Look upon our Adverſity and Miſery, and forgive us all our Sins.

Ariſe, O Lord, and help us, and deliver us, for thy Mercies ſake, ſo ſhall it be known that it is thy hand, and that thou, Lord, haſt done it.

Prieſt.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

People.

As it was in the beginning, is now and ever ſhall be World without end, Amen.

The Second Lesson proper for this Occasion is, XXIV. Chapter of St. *Matthew*.

1. *Christ foretelleth the Destruction of the Temple: What and how great Calamities shall be before it.* 29. *The Signs of his coming to Judgment.* 36. *And because that Day and Hour is unknown.* 42. *We ought to watch like good Servants, expecting every moment our Masters coming.*

AND Jesus went out, and departed from the Temple, and his Disciples came to *him* for to shew him the Buildings of the Temple.

2. And Jesus said unto them, see ye not all these Things? verily I say unto you, there shall not be left here one Stone upon another, that shall not be thrown down.

3. And as he sate upon the Mount of Olives, the Disciples came unto him privately, saying, tell us when shall these Things be? and what *shall be* the Sign of thy coming, and of the end of the World.

4. And Jesus answered and said unto them, take heed that no Man deceive you.

5. For many shall come in my Name, saying, I am Christ; and shall deceive many.

6. And ye shall hear of Wars, and rumours of Wars: See that ye be not troubled: For all *these things* must come to pass, but the End is not yet.

7. For Nation shall rise against Nation, and Kingdom against Kingdom, and there shall be Famines, and Pestilence, and Earthquakes in divers Places.

8. All these are the beginning of Sorrows.

9. Then shall they deliver you up to be afflicted, and shall kill you: And ye shall be hated of all Nations for my Name's sake.

10. And then shall many be offended, and betray one another, and shall hate one another.

11. And many false Prophets shall rise, and shall deceive many.

12. And because Iniquity shall abound, the Love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And

14. And this Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the end come.

15. When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the holy Place, (whoso readeth, let him understand)

16. Then let them which be in Judea, flee into the Mountains.

17. Let him, which is on the House top, not come down, to take any thing out of his House.

18. Neither let him, which is in the Field, return back to take his Cloths.

19. And wo unto them that are with Child, and to them that give suck in those Days.

20. But pray ye that your Flight be not in the Winter, neither on the Sabbath Day.

21. For then shall be great Tribulation, such as was not since the beginning of the World to this time, no, nor ever shall be.

22. And except those Days should be shortned, there should no Flesh be saved: But for elects sake those Days shall be shortned.

23. Then if any Man shall say unto you, lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch, that (if it were possible) they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the Desert, go not forth: Behold, *he is* in the secret Chambers, believe it not.

27. For as the Lightning cometh out of the East, and shineth even unto the West: So shall also the coming of the Son of Man be.

28. For wheresoever the Carcase is, there will the Eagles be gathered together.

29. Immediately after the Tribulation of those Days, shall the Sun be darkned, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heaven shall be shaken.

30. And then shall appear the Sign of the Son of Man in Heaven: And then shall all the Tribes of the Earth mourn,

mourn, and they ſhall ſee the Son of Man coming in the Clouds of Heaven, with Power and great Glory.

31. And he ſhall ſend his Angels with a great Sound of a Trumpet, and they ſhall gather together his Elect from the four Winds, from one end of Heaven to the other.

32. Now learn a Parable of the Fig-tree: When his Branch is yet tender, and putteth forth Leaves, ye know that Summer *is* nigh.

33. So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the Doors.

34. Verily, I ſay unto you, this Generation ſhall not paſs, till all theſe Things be fulfilled.

35. Heaven and Earth ſhall paſs away, but my Words ſhall not paſs away.

36. But of that Day and Hour knoweth no Man, no, not the Angels of Heaven, but my Father only.

37. But as the Days of Noe *were*, ſo ſhall alſo the coming of the Son of Man be.

38. For as in the Days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the Day that Noe entred into the Ark.

39. And knew not when the Flood came, and took them all away; ſo ſhall alſo the coming of the Son of Man be.

40. Then ſhall two be in the Field, the one ſhall be taken, and the other left.

41. Two Women ſhall be grinding at the Mill, the one ſhall be taken, and the other left.

42. Watch therefore, for ye know not what Hour your Lord doth come.

43. But know this, that if the good Man of the Houſe had known in what watch the Thief would come, he would have watched, and would not have ſuffered his Houſe to be broken up.

44. Therefore be ye alſo ready, for in ſuch an Hour as you think not, the Son of Man cometh.

45. Who then is a faithful and wiſe Servant, whom his Lord hath made Ruler over his Houſhold, to give them Meat in due Seaſon.

46. Bleſſed *is* that Servant, whom his Lord, when he cometh, ſhall find ſo doing.

47. Verily I ſay unto you, that he ſhall make him Ruler over all his Goods.

48. But

48. But and if that evil Servant ſhall ſay in his Heart, *My* Lord delayeth his coming;

49. And ſhall begin to ſmite *his* Fellow Servants, and to eat and drink with the drunken:

50. The Lord of that Servant ſhall come in a Day when he looketh not for him, and in an Hour that he is not aware of;

51. And ſhall cut him aſunder, and appoint *him* his Portion with the Hypocrites: There ſhall be weeping and gnaſhing of Teeth.

Prieſt.

Give thy Judgments O God; and thy Righteouſneſs to the King.

People.

The Lord hear him in the Day of Trouble, the Name of the God of Jacob defend him.

Prieſt.

Send him Help from his Sanctuary, and ſtrengthen him out of Sion.

People.

Let the King rejoice in thy Strength, O Lord, and let him be exceeding glad of thy Salvation.

Prieſt.

Grant him his Hearts deſire, and deny him not the Requeſt of his lips.

People.

O Lord, gird him with Strength unto the Battle, throw down his Enemies under him.

Prieſt.

Make them to turn their Backs upon him, and diſperſe thoſe that hate him.

People.

Deliver him from the ſtrivings of his People.

Prieſt.

Priest.

Deliver him from his cruel Enemies, and set him above his Adversaries, thou shalt rid him from the wicked Man, and why? because the King puts his strength in the Lord, and in the Mercy of the most High he shall not miscarry.

People.

Some put their trust in Chariots, and some in Horses, but we remember the Name of the Lord our God.

Priest.

Save Lord and hear us, O King of Heaven, when we call upon thee.

People.

Be thou exalted in thy own strength, so will we sing and praise thy power.

Priest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

People.

As it was in the beginning is now and ever shall be world without end. Amen.

O Lord God, that dost build up Jerusalem, and gather together the outcasts of Israel, wherefore art thou absent so long, and why is thy wrath so hot against the sheep of thy Pasture?

O think upon thy Congregation, whom thou hast purchased and redeemed of old, think upon the tribe of thine Inheritance, and mount Sion where thou hast dwelt.

Lift up thy Feet and disperse all those our Enemies which have done ill in thy Sanctuary.

For they have broken down the carved Work thereof with Axes and Hammers: They have defiled the dwelling places of thy Name, yea, they said in their hearts, let us make havock of them altogether.

O God;

O God, how long ſhall the adverſary do this diſhonour, how long ſhall the enemy blaſpheme thy name for ever?

Why withdraweſt thou thy hand, why pluckeſt not thou thy right hand out of thy boſom to ſcatter the enemy?

Ariſe, O God, maintain thine own cauſe, remember how the fooliſh Man blaſphemeth thee daily.

Forget not the voice of thine Enemies, the preſumption of thoſe that hate thee encreaſeth ever more and more.

Prieſt.

Glory be to the Father, and to the Son, &c.

People.

As it was in the beginning, is now and ever ſhall be world without end. Amen.

A Prayer.

O Eternal God, and moſt merciful Father, we humbly beſeech thee to be merciful unto us, and be near to help us, in all thoſe extremities which our Sins threaten to bring upon us, our Enemies are ſtrengthned againſt us, becauſe our rebellions are multiplied againſt thee, and we deſerve to ſuffer what our Enemies threaten, and ſudden deſtruction and with deſolation, but there is mercy with thee, that thou mayſt be feared; and there is mercy with thee, that they may not be feared; ſhew us therefore thy mercy, O Lord, and let us ſo fear thee, that we may never be brought to feel or fear them, and that for our Jeſus, and thy Chriſt his ſake. *Amen.*

A Prayer for the Church.

ALmighty God, and gracious Father, we confeſs againſt our ſelves that we are moſt worthy of all the Judgments that thou haſt threatned againſt us, theſe Kingdoms, this Church, which is now under the Croſs, and near to utter ruin, and extirpation, unleſs thy mercy ſtept in between thy fierce Wrath and our heinous Sins, and howſoever the voice of our crying Sins, hath aſcended into thine Ears, and ſtirred up Deſtroyers to root

us out, that we be no more a People, and that thy Name be no more called upon, nor hallowed by us, yet we moſt humbly beſeech thee to hear the Prayers and Supplications, with ſtrong Cryings and Tears which once our bleſſed Saviour offered for us upon the Croſs, and in the Garden, and daily repreſents unto thee; and for his all-ſufficient Merits, which ſpeak better things than the Blood of *Abel*, hear not the cry of our Sins, but hear the cry of his Blood, and therein waſh away all our Sins, let our great Miſeries and Dangers ſuffice for that which is paſt, and let that Orator in thy own boſom, that is, thine own fatherly goodneſs perſwade and prevail for us, and purchaſe our Deliverance and Safety; hear us for our ſelves and others, look upon us with the Eyes of Pity and Compaſſion, conſider our Enemies how many and how mighty they be, and they bear a tyrannous hate againſt us. Our Goods, our Lands, our Lives will not ſuffice their boundleſs Ambition: Our Religion our Souls, and if it were poſſible, our God, is that they ſtrike at; curſe thou their Angers, for it is fierce, and their Wrath, for it is cruel. Divide them in *Jacob*, and ſcatter them in *Iſrael*: as for us, deliver us out of their Hands, and unite us together in the bond of Peace, that being freed from our many and tyrannous Enemies, we may ever bleſs thy ſacred and holy Name, and evermore ſerve thee without fear in Holineſs and Righteouſneſs all the Days of our Life, through Jeſus Chriſt our Lord. *Amen.*

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble Servants, and ſtretch forth the right Hand of thy Majeſty to be our Defence againſt all our Enemies, through Jeſus Chriſt our Lord. *Amen.*

GRant we beſeech thee, Almighty God, that we which for our evil deeds are juſtly puniſhed, by the comfort of thy Grace may mercifully be relieved, through Chriſt our Lord. *Amen.*

ALmighty and everlaſting God, mercifully look upon our Infirmities and Miſeries, and in all our Dangers and Neceſſities, ſtretch forth thy right Hand to help and defend us, through Chriſt our Lord. *Amen.*

Almighty

ALmighty God, which art more ready to hear, than we to pray, and are wont to give more than either we deſire or deſerve: pour down upon us the abundance of thy mercy, forgiving us thoſe things, whereof we are afraid, and giving unto us that, that our Prayers dare not preſume to aſk, through Jeſus Chriſt our Lord. *Amen.*

FINIS.

A proper Prayer for the Thirtieth of January, *the Anniverſary of* England's *Captivity, and Tyrants Liberty.*

OBleſſed Lord God, who by thy Wiſdom guideſt and ordereſt all things moſt ſuitable to thy Juſtice, and performeſt thy Pleaſure, always in ſuch manner to us, that thou canſt alſo appeal to us, whether thy ways be not equal: we, thy poor afflicted People, fall down before thee, acknowledging the juſtice of thy proceedings with us, and that the amazing Judgment, which as this Day befel us, in thy permitting cruel Men, Sons of *Belial* to execute their fury of their Rebellions upon Our late Gracious Soveraign, and to imbrew their Hands in the Blood and Murder of the Lords Anointed, that was drawn down by the great and long Provocations of this Nation ſins againſt thee: For all which and our own parts, in which, we ſinful wretches here met together, deſire to humble our ſelves before thee, and to tremble at thy preſence in this Days ſore Vengeance, the effect as well as the defect of our Impieties, the work of our own Hands upon our ſelves, thy heavy Judgment, but our own moſt horrible Sin; for which alone (did not multitude of other Sins cry out againſt us) thou mighteſt juſtly deſcend down upon us all, as thou didſt in *Sodom*, and leave us no other memorial than to be the frightful Monuments of thine Indignation and Fury to all Poſterity. Gracious is the Lord, and merciful, there-

fore it is that we are not consumed! O let thy long-suffering and patience lead us to Repentance: And now, O Lord, looking on this particular signal Judgment, and thy last Trump warning us to flie from the Wrath to come; We come forth to meet our God, mourning in our Prayers before thee, and begging the averſion of thy further diſpleaſure, and the removal of theſe Plagues of long continuance from us; for the all-ſufficient merits of the Death and Sufferings of our bleſſed Saviour. O forgive our great and manifold Tranſgreſſions, and for his bloody Paſſion ſake, deliver this Nation from Blood-guiltineſs, that of this Day eſpecially; O God of our Salvation. Let not our crying Sins intercept our Prayers, or thy Bleſſings; but hear the Voice of our Tears; and hearing forgive and heal us: retire not quite from us into thine own Place, Laugh not at our Calamities, neither Mock in this Day of our Viſitation: Vindicate thy own Cauſe, and thine own Providence, that it may appear unto Men, that thou beareſt up the Pillars of the Earth; and that by thee Kings do Reign. And though thou haſt ſuffered our Enemies to proceed to that high pitch of Violence againſt our late King, even to kill and take poſſeſſion of his Throne and Revenews: Yet fruſtrate now at length their bold Hopes and Deſires; let not their miſchievous imaginations Proſper, leaſt they be too Proud; let them not be able to eſtabliſh themſelves in that proſperity and greatneſs they have Fancied; let them not ſay of his Family, God hath forſaken them, let us perſecute them: Shew ſome Token on his ſeed for Good, that their Enemies may ſee it, and be aſhamed; becauſe thou, Lord, haſt Holpen and Comforted them. Bow the Hearts of the Subjects of this Land, as thou didſt thoſe of Iſrael to *David*, that they acknowledge and receive joyfully the Heir of theſe three Kingdoms; and faſten thou him as a Nail in a ſure Place; behold his Injuries, and have compaſſion on his Innocency; and let the deſire of his Enemies periſh like that of the Hypocrite; but bring him, maugre all their Oppoſitions, to a peaceable poſſeſſion of that Throne to which by Birth-right thou haſt deſigned him, and eſtabliſh him in the Juſt Rights of his Family. O Lord, we wait on thee this Day for this Bleſſing; make no longer tarrying, but according to the time thou haſt Plagued us ſend us deliverance. Snatch the prey out of the Lyons Teeth, and

pull

pull us out of the Burnings like a Fire-brand: We beſeech thee, that this Day, we may ſpread before thee the Words of *Rabſhekah*, the Proud railing, and Scornful reproach of our (Enemies) Behold this Day their Exaltation, and our Mourning: O Lord, our Eyes are towards thee! For whom nothing is hard; let it not ſeem a ſmall thing to thee, that we ſuffer, but concenter our Prayers with the many Thouſands that call on thee; that Salvation may come to our King, and through him thy bleſſing of Peace unto thy People. Think upon thoſe that are peaceable, and faithful in the Land, and deal thou with us according to thy Word, wherein thou haſt cauſed us to put our truſt: Let the World ſee that there is a God that judgeth the Earth, and will ſend deliverance to his People in their needful time of trouble. But whatſoever is, let us not behave our ſelves frowardly, but with all Chriſtian Humility, run the race thou ſetteſt before us, and patiently bear the Indignation of the Lord, becauſe we have ſinned againſt him. And we meekly beſeech thee, that if the Divine Decree of thy Juſtice withſtand our Petitions, our Prayers may return unto our own Boſoms; and that thou wilt make thy Judgments temporal and not ſpiritual upon us; but aſſiſt us with ſtrength proportionable to our temptations; that we be not delivered to evil: but that in well-doing we may commit our ſelves unto thee our God, as unto a faithful Creator; and that both our King and we may ſay with a Chriſtian ſubmiſſion and cheerfulneſs: It is the Lord, let him do what ſeemeth him good; to whom we deſire to aſcribe Honour, Praiſe, Dominion and Thankſgiving, now and for evermore. *Amen.*

FINIS.

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